

# CHRISTIAN INTELLIGENCER.

Published every other Saturday Morning, at the Argus Office.....R. STREETER, Editor and Proprietor.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE IN ADVANCE.]

VOL. V.

PORLTAND, SATURDAY, DECEMBER 17, 1825.

No 15.

## Polemical.

FOR THE CHRISTIAN INTELLIGENCE.

### SECOND REPLY TO "JUSTUS."

DEAR BROTHER—Though I had some small hope that your answer to my reply would be more ingenuous, yet I cannot say but that it nearly answers my expectations. I remarked to several, both before and after I had written my reply, that it is unpleasant having any thing to do with such cases. For when a man proposes questions which have no meaning in relation to the subject with reference to which he proposes them, if we answer them at all, all that we can do is to show their want of importance. And then he will complain of being treated with severity and disrespect.

I assure you, sir, it is with great reluctance that I reply to you again; for I must abide by my former representations of your questions, and must further expose your unaccountable misunderstanding of my sermon, and of my former reply. Still I reply again; hoping that, if it do not benefit "Justus," it may benefit some of his *universalist* neighbors with whom he has spoken on the subject of my sermon.

1. You charge me with forcing a wrong construction on your first question. But the question stands before the public, and will speak for itself. In reference to a time when you suppose I would not pretend that "all men" were governed by the law of Christ's kingdom, you ask, "How then, did Christ, rule all men, or judge them?" I trust you will not charge me with misrepresenting your meaning, when I say, that you meant by this question to present some "difficulty" in relation to the doctrine of my sermon, which is, that the *judgment* in the text is the reign of Christ, and had then commenced. Now what *difficulty* does this question present? It supposes that if Christ did not, at that time, rule *all* the world, (as I would not pretend that he did,) then it was *difficult* for you to believe that the *judgment* in the text is what I supposed, viz. the reign of Christ which had then commenced. That is, it was *difficult* for you to believe that the day had then commenced in which Christ *will* rule *all* the world, if he did not rule *all* the world at that moment of time. If this be not the "difficulty" which you meant to propose in your 1st question, I am utterly unable to discover what you could have meant, in reference to my sermon. My holding to some future punishment, or not, does not effect the bearing of this question. My saying, *You doubtless believe that the Gospel dispensation has commenced already*, is in no wise inconsistent with my understanding your question as above stated; for it is a well known fact that persons, in a zeal to get up objections to the views of others, will often argue inconsistently with their own real sentiments, and that without discovering it. Of this inconsistency, you furnish another example in your 2d question, when you ask, "Where did Christ rule, &c. during the ages of Popery?" Just as though you doubted that Christ reigned any where at that time, or that my sermon was correct in supposing that his reign had commenced. Though this question no more concerns the doctrine of my sermon than any other Protestant doctrine, yet I condescended to answer it; and though the answer was very brief, yet, considering the circumstances under which we write in so small a paper, I think an ingenuous mind would have deemed it answer enough. But you call it "no answer at all;" and still urge the question. Well, I will go at work and explain my former answer. From the manner in which you introduced the phrase, "true doctrine," in your 3d

question, I apprehended that when, in the 2d, you inquired whether "the kingdom of Christ rules in the hearts of those who deny and persecute the truth," you meant by the word *truth*, (perhaps ironically,) that particular sentiment which distinguished *Universalism*. By throwing the word *Christianity* into brackets, after the word *truth*, quoted from your question, I intended to show you that I believe Christianity extends beyond the limits of my particular denomination. And this was in amount telling you that I did not think it necessary, and would not undertake to show that, during the *dark ages*, to which you refer, there was *any body* of people known, as holding every point of doctrine as *Universalists* now believe. Yet I told you I had no doubt that Christ ruled, *through that period*, in the hearts of many humble lovers of his religion.

Now, if this candid *concession* on my part, is not as satisfactory to a "sincere inquirer after truth," as a formal *acknowledgment*, which you seem to demand, I must decline attempting to give you satisfaction. I should consider such labor as wholly useless, even if demanded by an open, but ingenuous "opposer" of what I believe to be the "*truth*."

3. You complain of my treating you very unlike a *dear brother*, because I say of your 3d question, that it presents "no new difficulty." It has no more to do, you say, with your two preceding questions, "than *dead sinners* have with *living ones*." To me, however, your question appears to say as much about *living sinners*, as about *dead ones*.—But be that as it may, I cannot see that it presents any new difficulty in relation to the sermon. Like the former, it calls up those who are ignorant of, and those who oppose the truth, as an objection to my sermon; which my answer to the former shows to be *no objection*.

If you here say that you meant to inquire how Christ's judgment or authority will ever effect those in the *future world*, who die ignorant of his gospel *here*, I answer, the same in substance is contained in your 6th question. So that still, there was no need of a separate answer to this.

4. I am truly happy in having found myself in such an "egregious error" respecting the person to whom I was writing. I cannot discover, however, but that if "Justus" had been, as I then had no doubt he was, a professed *Universalist*, my putting the 4th question in the form I did, and calling on him to answer it himself, was highly proper, and most likely to prove effectual in bringing him to a true sense of the subject of his inquiry. But since I was mistaken in my opinion of the person to whom I was writing, you suppose that nothing has yet been done towards answering this question; "How will you prove that Christ's reign hereafter will be any more blissful and extensive?" I shall do nothing more in answer to this question, than refer you to the proof contained in my former reply to your 2d question, and on the 15th page of the sermon; where I refer to Paul's testimony, that Christ "must reign till he hath put all enemies under his feet." I shall consider this sufficient proof that Christ's reign hereafter will be more extensive, until you either impeach Paul, or else show that when Christ has subdued all to himself, his reign will be no more extensive than now.

In this part of your "Answer" you appear very careful not to have the phrase, *all men every where*, in the text that heads my sermon, "so strained as to make nonsense of the passage." To shun the guilt of making nonsense of this passage, if I understand you rightly, you suppose the word *now* in the text means no more than just *that moment*, in which Paul pronounced the word: And so, *all men every where*, are only the few persons who, at

*that moment*, heard his voice! If you charge me with *forcing* a meaning on your words in this case, do not do it without showing us what else you could have meant by what you have said on this subject. What you have now said gives me no reason to be dissatisfied with my former views on this subject; viz. that the word *now*, applies not to *that moment* alone, but to the present day or dispensation, set over against the former times of ignorance, and in which the command to repent will reach every ear and every heart; and that the phrase, "all men every where," means *all men everywhere*. And which of the two opinions tends most to make nonsense of the passage, let an enlightened public judge.

5. Concerning the texts of scripture to which you referred me, I have only to say, if you wish me to explain these texts more fully, you must show me the reason of your dissatisfaction with the very short explanation already given. And now, with respect to your question about Christ's ruling in eternity as Samson ruled Israel,—notwithstanding you appear so angry with what I said before, I must still say, in sincerity and good will, if you cannot see that there may be two rulers, to express both of whose *governments* the term *judgment* is used, and yet there be *no likeness* in the governments themselves, or in their nature and manner, then I do not wonder that you have written as you have.—It requires but little attention to see that, when I referred to Samson's judging Israel, it was not to prove that Christ's judgment is *like* Samson's, nor even that the *judgment* in the text is a *government* of any kind; but that it was to show that to *judge*, sometimes signifies *to rule*; and that therefore it might be so understood in the text, if other considerations required it. That other considerations did require it, was shown by arguments introduced for that purpose, and in their proper place.

I will now devote a few words to the first part of your "Answer." You say that my reply is calculated to give you no other information than that I "believe in a retribution after the death of the body." I must conclude from this, as well as from what you say of the sermon, that you possess a very creative imagination; for I am not aware of having given you any such information. I endeavored in my reply to give you to understand, that I did not pretend to know precisely the *means* which will be employed to bring those into the kingdom of Christ hereafter, who do not become subjects of it here:—that I never disputed that *punishment* may be employed as one means,—in which case it would be on *parental principles*; but that I had no doubt, as the sermon proves, that all *will* be subdued, and that such means will be employed as shall be best. But this gives you no such information as you imagined, and of course I could not, on this ground, have cut my *reply* so short as you supposed.

Your misunderstanding of my sermon is still more astonishing. "I boldly assert," say you, "that there is no form of expression employed in your sermon, from which it would appear that you meant to extend the *judgment* of Christ into the future world; but there are many which appear as a *denial* of that idea." The first you quote from my sermon as an instance of such a *denial*, is the following remark I make after explaining Heb. 9, 27.—"It does not appear that Paul had any reference to the natural death of all men, and a judgment for trial and retribution after that." How this amounts to a *denial* that the *judgment* or *kingdom* of Christ, to which I applied the text, extends into the future world, I am unable to conceive. You must have understood that, by a *judgment for trial and retri-*

bution after death, I meant the common opinion of an assembling together of all men after death, for the sole purpose of examining into their characters, and passing sentence of law upon them according as their characters shall be found to have been in this life. Now if the *death* in the text then under discussion, as the context seems to show, is the figurative death of the priests under the law, it surely "does not appear that Paul had any reference to the natural death of all men." And if the judgment, in that case, is that into which the priests yearly entered, and represents the *blessed kingdom* into which Christ entered after he had died once for all, and which had then commenced, it is equally certain that "it does not appear that he had any reference to a judgment for trial," &c. as before stated. When a writer uses the term *judgment* for a *kingdom*, and when he uses it for a *particular trial*, he *has reference* to different subjects. But this is not *denying* that this very general judgment or kingdom of Christ, which has commenced on earth, will extend into the future world, and that it will even employ punishment there, if it be best, as one means to effect its benevolent purpose.

You next refer to the circumstance that I apply several texts of scripture to this *judgment* or *kingdom*, which christians have been in the habit of applying to the reign of Christ on earth. What of that? Is it *denying* that the same reign will extend into the future world?

You ought to have seen that, when I quoted the scriptures you refer to, my labor was to prove, not the *extent*, but the *character* of Christ's judgment. And I have no doubt that some of the *correct writers* to whom you refer, would approve the method I adopted, of arguing one point at a time, and then summing up the whole together. But you *boldly assert* that *there is no form of expression employed, from which it would appear that I meant to extend the judgment of Christ into the future world.* Yet I have stated and proved in my sermon, that the day of Christ's judgment is the time of his reign as *Mediator*; which has now commenced, and *will continue*, until he has *subdued all men to himself*. Then will be deliver up the kingdom to God the Father, and God shall be *ALL IN ALL*—[J. 15.] Again; its design is to subdue and reconcile *all unreconciled beings in the universe to God*, whether they be creatures above the earth, on the earth, or under it. [p. 16.] See also p. p. 23, 24.

What have you reason to conclude that I meant by *Christ's subduing all men to himself; reconciling all unreconciled beings in the universe to God, whether above the earth, &c.; The whole family of rational beings glorifying God and enjoying him forever; Highly praising the intellectual whole, &c.*? Had you reason to suppose that I meant nothing more by all this, to effect which Christ's judgment shall extend, than some reign of Christ on earth in which all my *limitarian opponents* believe? Could I have thought that I should ever have been called to defend my sermon against such *bold assertions* as yours? If there are any of your *Universalist* neighbors, who understand nothing more by *universal salvation* through the reign of Christ, than what they call in the doctrine of their opponents, *limited salvation*, and *partial salvation*, they are seriously advised to commence an immediate study to learn the doctrine they profess. If the language now referred to, does not make it appear, that I "meant to extend the judgment of Christ into the future world," I could not have employed language that would. Yet you not only "boldly assert," &c. but even intimate that, whatever I may say against this *bold assertion*, you shall consider it but an attempt at evasion.

I earnestly entreat, that you go and prostrate yourself before the throne of grace, and humbly beseech God to enable you to read with candor. Then carefully read my sermon once more; and I have no doubt that you will be heartily ashamed of your *bold assertion* and *ungenerous intimation*. I make no pretensions to *wit*, nor am I acquainted with writing "satire"; but whether you are a "dear brother" or not, you certainly deserve *severe reproof*, for your careless reading and imprudent expressions.

It is sincerely wished that, if you write again, you may consider well before you write; and, if you have any more questions to ask, that you may put them in such a form that their *object* may be understood, and not ask *so many* at once, but that I may have a fair opportunity to answer them without breaking over the laws of this paper.

Your friend and servant,

SYLVANUS COBB.

Waterville, Dec. 7th, 1825.

NOTE. The Editor is assured that I will not trouble him again with so lengthy a piece, in this controversy.

S. C.

FOR THE CHRISTIAN INTELLIGENCER.

#### "THOU CONDEMNEST THYSELF."

MR. EDITOR—I accidentally called at neighbor W\*\*\*\*\*'s, yesterday, and who should I find there but our good minister; exhorting the family to believe in the *doctrines of grace*, and keep unblameably, the commandments of the Lord. After the interruption occasioned by my going in and the interchange of civilities, (with as much accuracy on my part as could be expected of a *crazy man*.) the parson turned his discourse to me, and among many other grave things, expressed his deep concern for my eternal welfare, in nearly the following words: "Well, Peter, you may smile at my admonitions and warnings; but I feel no less concern, on that account, for the welfare of your immortal soul. It is a solemn truth, that all who do not obey the commands of God, from the heart, in this world, (and *no sinner can do it*,) will be lost forever in the world to come. This is the only *condition* of salvation, revealed in the gospel."—As he paused a moment, I replied, in my accustomed rapidity—I thank you, sir, for the concern which you express; but I would suggest, with becoming deference, the propriety of your agonizing, to an equal degree, for *yourself* also. If your doctrine is true, I believe you are as near the brink of ruin, as any other man. Astonished at my answer, he *stared* me in the face, saying, "But what do you mean, Peter?"—What do I mean! said I; why, just what my words purport. For if you have *no hope* for any who do not fully and heartily obey the commandments of God, in this life, your condition is certainly *hopeless*. You have not forgotten, sir, how clearly you *proved* from scripture, last Sabbath morning, that no mere man was able to comply with the divine requirements, here on earth; and that the best services of men, deserved nothing but evil, and that continually, from the hand of the Lord; and that the *most pious* had need to smite their breasts constantly, saying, "God be merciful to me a sinner." And now you say, there is *no hope* for such characters! The consequence is obvious—if you are a *sinner*, as you say you are, and do not heartily obey all God's commands, but sin, in *word, thought* and *deed*, daily, then you must also be  *miserable* forever, in the world to come. Had you not better take heed to yourself and to your doctrine; that you do not condemn your own soul, as well as the souls of them that hear you?—I then begged the minister, whom I sincerely respect, not to be offended at the frankness of CRAZY PETER.

#### RECEIPT FOR CONTENTMENT.

A man asked a pious minister, who had struggled through many difficulties without repining, or discovering impatience; how it was he could thus be always *easy* and *contented*, under whatever scenes? The good man replied, "I can teach you the secret with great facility: It consists in nothing more than making a right use of my eyes. In whatever state I am, I first of all *look up* to heaven, and remember that my principal business is to get there. I then *look down* upon earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then *look abroad* into the world, and observe what multitudes there are, who are more unhappy than myself. Thus I learn where true happiness is placed; where all our earthly cares must end; and how very little reason I have to complain or repine." Reader, improve this receipt; and you too will obtain a cure.

## Christian Intelligencer.

PORLAND, SATURDAY, DEC. 17, 1825.

"EARNESTLY CONTEND FOR THE FAITH."

#### DECLENSION OF RELIGION.

It frequently falls to our happy lot, to congratulate our numerous friends on the prosperity of our common cause, in various sections of our Lord's heritage. In the discharge of that welcome duty, we most heartily rejoice. But we deem it no less incumbent, to notify our readers of those causes which conduce to a denial of the truth, and to suggest the means that should be employed, to prevent such an *apostacy*. A sacred sense of duty, impels us to exhort, admonish and reprove, with all long-suffering and doctrine. Some of the sincere friends of truth appear to have imbibed the notion, that the old saying, "once in grace, always in grace," may be varied so as to apply to Universalism, and read—"Once a Universalist, always a Universalist."—They do not consider, that activity, energy, zeal, and faithfulness, are as necessary to the support and increase of our cause, as of any other, among men. Their opinions and reasoning are no less at variance with the testimony of scripture, than with the fitness and analogy of things, in the moral world. To what point did our blessed Master more frequently and earnestly direct the attention of the primitive disciples, than to the liability to depart from the truth and deny his name? He forewarned them of the evil day, when "the love of many should wax cold"—"many be offended and betray one another." And the Epistles of the New Testament abound with declarations of religious declension and apostacy. We not only read, that "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;" "who shall turn away their ears from the truth and shall be turned unto fables;" but we are informed that these apostacies would be produced by that "sort" of hireling preachers, "who creep into houses, and lead captive" certain characters, "laden with sins, led away with divers lusts," or *desires* for popularity, fashionable religion and the praise of the world.

Such an apostacy appears to have taken place in Winthrop, as will be seen by the following extract of a letter from a gentleman of veracity and respectability.

#### EXTRACT OF A LETTER TO THE EDITOR.

Dear Sir—I must beg leave to acquaint you in my broken manner, of the situation of things, in this town, as it respects religious matters, though I fear a true description will not be pleasing to one, whose heart is so much engaged for the prosperity of the genuine cause of the Redeemer. Universalism in this place has become almost extinct, and orthodoxy and Methodism have, in a great measure, supplanted it. Several persons who once professed to be strong in the Universalist faith, have backslidden from the truth, renounced the gospel of Christ, and turned again to the weak and beggarly elements of partial doctrines, and appear to be zealously engaged in seeking the honors of the world, instead of that honor, which cometh from God only. What can be done to reclaim those wandering prodigals and bring them from the land of spiritual dearth and famine, to their father's house where there is bread enough and to spare? How shall we liberate them from the bondage of error, and re-instate them, in the liberty, in which they once appeared to rejoice? Perhaps you will tell me, that we must employ the means of the gos-

pel ministry for the instruction and restoration of those deluded *backsliders*. But there is a prevailing dulness among the brethren, that still remain in the faith of impartial salvation, and no solicitude is manifested to have the good word of life dispensed in this place. The time was when we did run well; but *who hath hindered us*, is not for me to say.—May I not use the words of the apostle to the Galatians, with a little variation: “O foolish Universalists, who hath bewitched you that ye should not obey the truth? before whose eyes, Jesus Christ hath been evidently and faithfully set forth.”

Since the excitement in this place, which was very improperly called *a reformation*, every thing has been gradually assuming a new aspect. *Pride, prodigality, malice and slandering*, have taken the place of those views, feelings and actions which were far more congenial with the spirit of the gospel. Before that excitement was got up, I thought the *Standing Order*, in this village, were the proudest people that I ever saw, in a country town, but since the “reformation,” I candidly believe, it has cost them  *fifty per cent. more* to support their pride and vanity, than it did previous to that time. Nothing is more common in our streets, on the holy sabbath, than *moving bundles of gewgaws and golden ornaments*, shaping their hurried course towards the equally splendid house of God. In the midst of this pompous display, *faces* are to be seen, nearly twice the length of their usual dimensions; and can hardly be recognized as the *faces of our neighbors*, with which we are conversant, on the other six days of the week. And this is by no means all the evil, which the *pretended reformation* has produced. Little internal quarrels, evil speaking, surmisings, and brother defaming brother for mere difference of opinion, are common among the *regenerates*. To conclude this disagreeable tale in a word, I must tell you soberly that the manners and morals of the people have been as much contaminated by the religious ferment, as is usually the case after a ruinous war. Those who consider themselves as the favorites of a *partial deity*, exhibit too much of the distinguishing trait in his character. They set an example, which, if imitated, would destroy the general intercourse of society, and establish a *religious nobility*, who could say to others, “Stand by thyself; come not near me, for I am holier than thou.”

But I am in hopes of seeing something in your valuable paper, which will stir up our minds by way of remembrance, and induce us to arise, shake ourselves from the dust, and again co-operate with our brethren in other places, in spreading the pure religion of Christ, through the earth. If the Universalists, *who still abide* in the faith, could be roused from their lethargic state, they might again commence the christian race—run and not be weary, and walk and not faint.

The above is truly, a “disagreeable tale,” and would not have found a place in our columns, did we not sincerely believe, that it may be made the means of stirring up the pure minds of our brethren by way of remembrance in many other places, besides that, of which it gives a particular description. Too many societies are *born*, in different parts of the country, have their *names* duly recorded at some Association, and *expire* for want of nourishment and attention before another annual meeting. And some of those which survive “a twelve month,” do not long continue, before symptoms of a decline are discoverable, which, not being repelled by healthful exercise and nourishing food, soon become incurable. These alarming facts ought to engage the earnest attention of all the friends of truth. We are sorry that our limits forbid the insertion of those remarks, which we design to offer, for the encouragement and benefit of those *respected brethren* in Winthrop, who still “abide in the truth,” as well as for those who may be unhappily situated in other places; but they

must be deferred to a future number. In the mean time, we would recommend to their consideration, the pertinent words of the apostle,—“BRETHREN, when I wrote unto you of the common salvation, it was needful for me to *exhort you* that *ye should earnestly contend for the faith* which was once delivered unto the saints.”

#### DESTRUCTIVE FIRES.

The conflagration which raged at New Brunswick, and the sweeping fires in the towns of *Harmony, Ripley, &c.* in this State, have for some time excited the public attention, and, as we hope, the sufferers in those places have shared in a good degree, the charitable contributions and donations of the humane, the affluent and the generous. When industrious and enterprising citizens are disappointed in their reasonable expectations, by having their property instantly wasted by the uncontrollable ravages of fire, they are entitled to public sympathy and benevolence. We venerate the principle from which the streams of human kindness have proceeded, that have gladdened the hearts of those sufferers. But is it not to be feared that several towns, where the devouring element raged to a considerable extent, leaving nothing but his smutty footsteps, have been overlooked, amid the general cry of distress. We would mention as one instance of this description, the town of Guilford; in which are several families, in one neighborhood, which were reduced, as in a moment, from comfortable circumstances, to destitution and suffering. We learn by official information from the Selectmen, that their *buildings, provisions, furniture, clothing, many of their cattle, and almost every thing combustible* on the farms of those sufferers, were destroyed by fire; changing them from a flourishing state of cultivation, to a barren and verdurless waste. Those people in Guilford, are exposed to nakedness, hunger and cold. Any favors, therefore, would be most gratefully received, which would contribute to the comfort and convenience of houseless and homeless parents and children. To protect them from the chilling blasts and the pelting storms of winter, and to enable them to erect buildings for these destitute, wandering families, the charities of the liberal are solicited. To insure them the attainment of their object, to a considerable extent, we cannot believe that more is necessary, than to exhibit, before the public eye, their losses, deprivations, sufferings and wants.

Since writing the above, an account has arrived of a destructive fire at Brunswick. On Tuesday last, that “bitter cold day,” the fire broke out in the Cotton Factory, which was consumed with all the mills, and the manufacturing establishments in the vicinity—the most compact cluster of buildings in the town. The wind drove the flames through a range of buildings, including a square extending from the Factory lane to mill-street. The destruction of property is said to be very great; estimated at more than 100,000 dollars. We can hardly conceive of any thing more dreadful than the unmanageable ravages of fire, on such a day as Tuesday last.

#### NEW PUBLICATION.

We have received the 10th No. of the *CANDID EXAMINER*, an interesting paper, devoted to the cause of Universal Grace, published at *Montrose*, Pa. from which we copy the following Letter of Excommunication. For want of room we must omit the Editor’s remarks.

#### LETTER OF EXCOMMUNICATIION.

“The Tioga Baptised Church of Christ, holding the doctrine of unconditional election, particular redemption or atonement for the elect only, holy vocation in time unto a state of grace and holiness here, and eternal glory hereafter by Jesus Christ, Certify that our well beloved Elder *Nehemiah H. Ripley*, has ever been a faithful laborer in the gospel ever since he has been with us, and also in our fellowship and communion until this day; but in consequence of his publicly declaring that he believes that all the human family will finally be made holy and happy by Jesus Christ our Lord, we are under the painful necessity of excluding him from our visible communion.

Done by order, and signed for the whole Church.  
DAVID FELLOWS, Ch. Clerk.  
Oct. 5th, A. D. 1819.”

#### ASTRONOMICAL LECTURES.

We congratulate the inhabitants of this vicinity, that Mr. *STEVENS*, the erudite and correct Lecturer in his profession, is about to give a course of Lectures on Astronomy, in the Academy in this town. The regular course to commence next week.

#### DEDICATIONS.

The Universalist Meeting-House at Haverhill, Mass. was dedicated to the worship of God, on the 30th of November. Br. W. BELL offered the Introductory, and Br. T. WHITTEMORE the Consecrating Prayer; reading of the Scriptures, and the Sermon, by Br. H. BALLOU. The congregation was numerous and attentive—the singing excellent, and the pulpit performances highly interesting, edifying and instructive. May the merciful smiles of Heaven rest on the people, who may worship in this temple of praise.

On Thursday, the 17th November, the Universalian Church, lately erected in the township of Brooklyn, Susquehanna county, (Penn.) was solemnly dedicated to the service of Almighty God. Sermon from Gen. xxviii. 16, 17. The auditory was large and respectable, who listened with deep attention, and seemed to be impressed with a feeling sense of gratitude for the privilege thus enjoyed, and the blessings of such a valuable house in this section of the country.—*Montrose Examiner.*

#### NOTICE.

We have forwarded the *Bills* for the current Volume of the *Intelligencer*, where it was practicable without too much expense; and those *Agents* who have not received them, are requested to make collection and give their own *Receipts*.

N. B. Our friends in this State would confer a great favor, by making remittances, as far as possible, by the Hon. Members of the Legislature.

#### TO CORRESPONDENTS.

“Cincinnatus” will appear in our next. Also, “L”’s serious Reflections.

*Polemical writers* must recollect the size of our paper, and present their arguments in a *revised and compressed form*. For, though we shall not intentionally make any *alterations*, to affect the *meaning* of an author, still we cannot relinquish the privilege of deciding, *in all cases*, what is proper or not, for the columns of this paper.

#### DIED.

In this town, Mr. Richard Ruggles, aged 48 years—A child of Mr. James Leavitt, aged 1 year.  
In Windham, Daniel Clark, Esq. aged 29 years.  
In Saco, on the 10th instant, Deacon SAMUEL SCAMMAN, aged 87 years.

## Sacred Lyre.

FROM THE GOSPEL HERALD.

## REFLECTIONS ON A SICK BED.

Long o'er temptations boisterous seas,  
My sad, my gloomy mind was toss'd;  
A mind enfeebled by disease,  
Each earthly hope and prospect lost.  
Dark waves of unbelief oppress'd,  
Hoarse blasts of terror round me blew;  
By night dread visions broke my rest,  
By day, my bread like ashes grew.

The heavens were veil'd in shades of wo,  
Red lightnings pierc'd the stormy deep;  
Did tears relieve my spirit? No!  
My brain was dry, I could not weep.  
My wo-worn mind refus'd relief,  
And o'er the fearful surges drove;  
But boundless mercy saw my grief,  
And whisper'd sweetly, God is Love.

Amaz'd I stood, the storm was hush'd—  
Blest light broke in on every side;  
The demons of despair were crush'd  
And o'er smooth seas I seem'd to glide.  
Before unbounded love I knelt,  
No more in doubt and fear to rove,  
I felt my wearied spirit melt  
Into the ocean of that love.

Dear Father, look with kind regard,  
Thy erring child forgive and own,  
Who view'd thee as a master hard,  
As reaping where thou hadst not sown.  
Now let me sing restoring grace,  
The talent thou hast lent improve;  
Lead these that mourn to seek thy face,  
And learn with me that God is Love.

My soul enlarg'd, and free indeed,  
In faith triumphing, looks abroad;  
Beholds a world from bondage freed,  
And sin and pain and death destroy'd:  
With joy extatic hails the Son,  
Who came the Father's grace to prove;  
That all in him at length made one,  
Might join the chorus—God is Love.

I hope to spend my latest breath,  
Adoring Him that's strong to save;  
Exclaiming, Where's thy sting, O death!  
And, Where's thy vict'ry vanquish'd grave?  
Break forth, ye hills, in ceaseless songs,  
Let sweetest anthems fill each grove,  
And earth, with her unnumber'd tongues,  
Repeat the theme, that God is Love!

## The Reflector.

## SATURDAY EVENING.

It is proper, often to call ourselves to a solemn account for the past time of our lives; but particularly so at the close of days, months and years. And at the close of the week; when our toils are done, and we may perhaps be seated at the door, or by the fire-side, with our families around us, and the prattling babes about our knees, and the thousand little nameless comforts, which cluster together in our imaginations, when we hear of *Saturday night at home*; at such a season, if we are people of any serious thought, our minds must, in some measure, be taken up with sober reflections. There is something solemn in the eve of the Sabbath, in the return of laborers, and the preparation for rest, and the general feeling of enlargement. And even where we do not observe the eastern custom of commencing the Sabbath on Saturday evening, yet the Lord's day seems to dawn, and the cessation of cares to be taken something peaceful, and the expectation of approaching solemnities to claim the soul; so that the man must be peculiarly volatile, or peculiarly stupid, who is not, of necessity, thrown out of the common route of his giddy, or his busy thoughts, when the ruddy streaks of the west are beginning to grow dusky, and the week seems fading away. And what are the thoughts which a conscientious person would have, and which of course, we all ought to have, at such a time? A week is past; let my thoughts run through its busi-

ness; and let conscience pass a faithful sentence.—Am I a better man, a better husband, a better wife, a better neighbor, or whatever be my calling, and whatever the duties which it lays upon me? Am I more satisfied with my conduct than I was the week before? If I am not, I have lived in vain.—What have I done for the good of the neighborhood? what for the public good? How have I been prospered in business; and how have I shown my thankfulness by administering to the necessities of those around me? Are no sick, afflicted strangers in my vicinity? If not, is this the most favored spot under heaven?—And if there are, what have I done for their relief? If in none of these things I have been improving, I am living for myself, a selfish niggard, unworthy of the name of man or Christian. Am I better prepared for dying, than I was last week? And when I look forward, how am I going to spend the next week; and what new project for improvement have I in mind? And how am I about to sanctify the Sabbath? And what can I do for the good of others?

These are, in truth, plain and simple notions; but they are such as often come into the head of a plain man in the country.—*Trenton Emporium.*

## Miscellaneous.

## OTAHEITE.

The ceremony of crowning a king was performed in Otaheite on the 21st April, 1824, with great pomp. The crown was placed between the Bible and the code of laws; and Mr. Nott (one of the missionaries) anointed and crowned the king, saying, "Pomaree, I crown the king of Otaheite, Elmo," &c. and then gave the benediction in royal form. Is this mummery, this outrageous mixture of kingcraft and priestly power, to extend wherever *christianity* is spread? If so, we shall regret the conversion of the Otaheitans. We want no more racks and wheels and dungeons, "for the sake of religion."

It is wisely ordered in the United States that the civil and religious authorities shall not have any direct relation between them. It is a connexion that has deluged the world with blood, and caused the most horrible blasphemies that ever disgraced mankind: It is the parent of hypocrisy, and the nurse of all that is wicked and base.—*Niles' Reg.*

## A HYPOCRITE REPROVED.

A Church member, in the "land of steady habits," who pretended to be a strict observer of the Sabbath, would sometimes suffer himself to do works of necessity on that holy day. He went out on a Sunday morning to feed his pigs, and improved the opportunity while they were eating, (thinking, doubtless, it might improve their appearance,) to cut off their tails. A few hours afterward his little son, who was present at the operation upon the pigs, went out into the yard to play. The father, seeing the boy thus engaged, seized a rod in anger, and after giving a lecture on the enormity of thus profaning God's holy day, he raised his hand to inflict upon the boy, a punishment due his crime, when he cried out, "father, I don't think it is any more hurt to do what I have done than it was to cut off the pigs' tails." Stung to the soul by the justice of the boy's reproof, the rod fell from his hand, and he went directly to see if the pigs had done bleeding.

## PALESTINE MISSION.

Some years since, the Syrian Archbishop visited Rome, Paris, and London, to obtain money, as he then professed, in order to print the Scriptures on Mount Lebanon. Money and a press were accordingly given him; but he has never printed the Scriptures, and being now elected Syrian Patriarch, he opposes their circulation by the missionaries—*Boston Recorder*.

A short time since great expectations were formed respecting this Syrian Archbishop, and high encomiums were lavishly bestowed upon him in our missionary prints, on account of the great things he was to do. It turns out to be, however, like the

conversion of Sabat, all a sham; and the advocates for missions have to regret their too easy credulity in behalf of those who seem to favor their projects.]—*Reformer*.

Among the Missions that have been lately abandoned in the Russian Empire, for want of success, and the opposition of the government, is that at Serepta, founded by the Moravians as long ago as 1765, and recently occupied by the Moravians and the London Missionary Society. Also, the Missions at Astrachan, and in the Crimea, founded by missionaries from Scotland, and which have been supported at a great expense. This does not much look as if the millennium was to be brought about by the missionary undertakings and associations of the present day.

A few years since, the Emperor Alexander was highly extolled for his religion, and great expectations were entertained by the friends of Missions, with regard to the success of missionary efforts, and the distribution of the Bible in the Russian Empire. Those expectations appear now to be wholly blasted. After all, perhaps the "autocrat of all the Russias," in opposing the missionaries, is actuated more by a jealous fear that they will intermeddle in the affairs of his government, than by any real hostility to genuine religion, or to any kind of religion. He has no doubt heard or read of such things, and is determined to be the sole ruler throughout his vast dominions. It is probable he has just about as much religion now, and just as little, as he ever had or ever will be likely to have; and it is a great pity and a disgrace that no one in this day who is great, rich, or noble, can show any respect to christianity and to missionary operations, without being extolled to the skies, and represented as a saint.

ibid.

He who delivers sermons composed by other men, is very often led into mistakes. A German divine says, "one of these retailers of small ware, having picked up a sermon composed some years before, when the plague was raging in the country, preached it to the congregation on the lord's day. Towards the close, having sharply reproved vice, he added, "for these vices it is, that God has visited you and your families with that cruel scourge, the plague, which is now spreading every where in this town." At his uttering these words, the people were all so thunderstruck, that the chief magistrate was obliged to go to the pulpit, and ask, "for God's sake, sir, pardon the interruption, and inform me where the plague is, that I may instantly endeavor to prevent its further spreading." "The plague, sir?" replied the preacher; "I know nothing about the plague. Whether it is in town or not, it is in my sermon."

## OBITUARY.

In Lisbon, Nov. 12th, Miss CAROLINE, daughter of Samuel Heath, Esq. aged 19 years. The death of this amiable, virtuous and deservedly esteemed young lady, was the more afflictive to her parents and friends, on account of her having been supposed to be on the recovery, after a dangerous illness which had brought her very low, till just before her departure. Caroline had every qualification that could endear her to her parents, sisters, brothers and friends. Possessing a moral character unspotted and blameless, and seeking for rational pleasure in habits of industry and the cultivation of the mild and social virtues, she excited the admiration and enjoyed the confidence of her numerous acquaintance. During her sickness, she manifested the amiableness of disposition for which she was remarkable in health, and, as her afflicted relatives have the consolation to believe, was, at the moment of death, received into the arms of her merciful Redeemer, to enjoy the fulness of his benevolence forever.

In Newton, Gen. Wm. HULL, in the 73d year of his age; a field officer of the Army of the Revolution, and late Brig. Gen. of the Army of the United States.

At sea, Nov. 10th, on his passage from the Mediterranean to the United States, of a pulmonary consumption, the brave and patriotic Com. THOMAS MACDONOUGH, of the U. S. Navy, commander of the frigate Constitution.

## Books For Sale.

FOR sale by JOHN GILBERT, at Moultonborough, N. H. "BAILEY'S INQUIRY," price \$1; also, his Reply to Mr. Sabine, price 50 cts.; Kneeland's *Lectures on Universal Benevolence*, price 75 cts.; the "Christian Intelligencer," Vol. IV. half bound, for \$1.